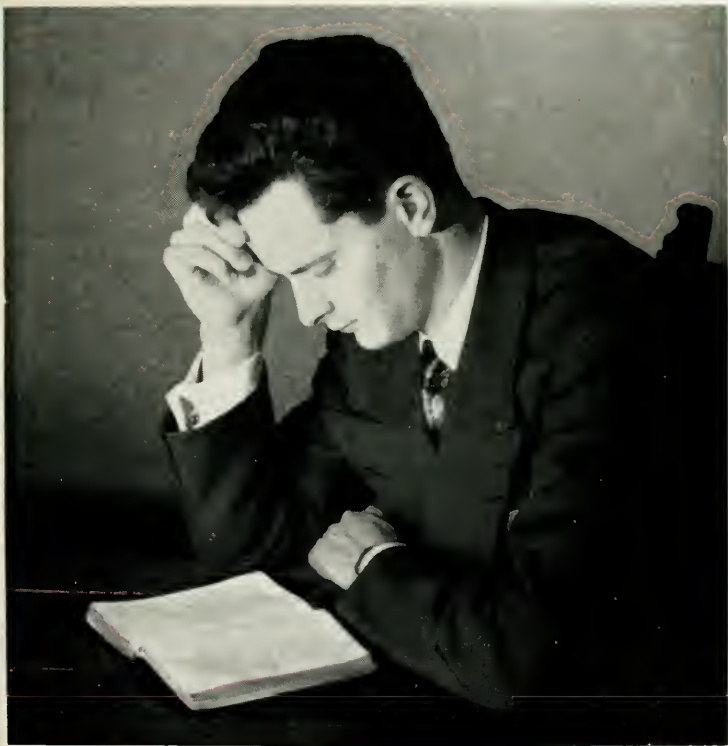


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CONTENTS

- 122 MISSION PRESIDENCY MESSAGE
124 EDITORIAL - - - by Willis H. Brimhall
126 THE GOSPEL PROMOTES INTELLECTUALITY
by Martha Facer Proctor
128 BOOK OF MORMON WITNESSES AND THEIR
TESTIMONY MEET LEGAL STANDARDS
by David J. Wilson
130 SOME EVENTS TO PRECEDE THE SECOND
COMING OF CHRIST
by Elder Franklin Williams, Jr.
132 THE MEANING OF PETER'S CONFESSION
Part One of Two Parts by Dr. Sidney B. Sperry
136 JACOB AND ESAU a story by Sister Elaine Ostler
137 WE BELIEVE . . . XI The Gift of the Holy Ghost
by Elder Glen Vance
139 BRITISH MISSION
142 BULLETIN BOARD
148 MILLENNIAL STAR "BAROMETER"
VISUAL AID - - - - inside back cover
WHO SHALL CRY INJUSTICE? A Poem
by George Bickerstaff - - - back cover



Our Cover

Every thinking person should welcome learning the eternal principles of the gospel of Jesus Christ. In the cover picture Elder James Brown is fulfilling one of the requisites for learning the gospel, that of diligent study and prayerfulness.

MILLENNIAL STAR STAFF

Editor: STAYNER RICHARDS Associate Editor: WILLIS H. BRIMHALL

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. . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is my beloved Son. Hear Him!

Joseph Smith, Jnr.



The Sacred Grove where young Joseph saw the two Personages



MISSION PRESIDENCY MESSAGE

Recently a number of the good Saints have asked members of the mission presidency about the attitude of the First Presidency regarding the matter of emigration. There may be others in like mind who have given thought to the subject and are very anxious to respect the wishes of the church leaders. Many have stated that they desire to serve the Church at all times and in whatever place where such service will be of most effective value.

May we state in the beginning that we are very appreciative of this attitude and we feel to commend very highly especially those of our brethren who are presiding in the branch presidencies throughout the mission. It is well that they consider the call to their positions just as important as the call of a missionary. They know well that in the Church we never resign from a position, but continue to serve in that capacity as long as our services are required. When we continue our work in harmony with this practice then it means that at no time will a branch or any organisation within the branch be left without an administrative head because of emigration of saints.

The leaders of our branches have truly been wonderful and have not left their sheep without a shepherd. We shall always be grateful for their continued leadership and the great responsibility that they feel to their flock and to the great cause in general!

A paragraph from a letter written by the First Presidency, dated May 17th, 1951, reads as follows: "The general policy of the Church is to discourage emigration and to urge members to remain in the field and to build up the branches of the Church, but each member is entitled to make his own decision in the matter."

It should be said here in this connection that it was not long ago that emigration was encouraged. That was when the Church was being built up in the Rocky Mountains. Certainly at that time the emigrants from the different missions played a big part with their labours and with their spiritual help in making the Church strong and equal to the great responsibilities facing it. The Church throughout the States has grown rapidly and is now in a strong position and is very anxious to build up the membership of the Church in all of the missions. As a result meeting houses are being provided for all branches where membership is large enough to justify it.

Now they are anxious that the branches grow in numbers so that all of the different organisations can function properly and the full membership receive the blessings from those organisations. As the branches are made strong and are maintained in good condition it is likewise a great help to the proselyting work as it means that investigators can be invited in with an assurance of a cordial welcome and the opportunity of contact with a fine group of Saints that radiate a warm and enthusiastic spirit. Furthermore, with large memberships, the young people of the branch, as they become of marriageable age, are able to find companions of their own age, and will not find it necessary to marry outside of the Church, so often harmful to their faith and their testimonies.

Another matter to those giving thought to emigration to the States may be of interest. Unemployment has made very difficult situations for many of those that have moved to the States. Competition is keen with others who better know the customs and habits of that country.

A letter just received from one who left England some little time ago states that there are now people unemployed in Utah and he finds it very difficult to find sufficient work to maintain his family, and that an operation which one of the family needs, which could be secured free here under the National Health, will cost many hundreds of dollars there. He regrets very much that he ever gave up his work here and is attempting to make arrangements to come back. Of course, this is only one side of the picture, for many of those who have emigrated have found employment and are getting along very well. However we are very much concerned about some that on failing to find employment sometimes become disappointed and start to criticise and as a result very often lose their testimony, which is very serious.

Now so far as security for the future is concerned if there should be further trouble in the world, it is difficult to imagine any place that will be entirely safe from the terrible destructive weapons now in possession of nations, and though it is anything but a cheerful thought, we all know that it matters not so much where we are when the end should come, but the important thing is to be prepared for that end.

As to the question of spiritual blessings, will state that it is hoped that it will not be too long a time before all of the principle blessings enjoyed in the States will be available to the membership in such missions as ours.

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.”

Apostle Paul, Ephesians 2:19-22.

THE RARE SPECIES

by Willis H. Brimhall

Editorial

In the science of zoology the human genus is called **homo**, and the species name given to man is that of **sapiens**. Thus mankind is known as **homo sapiens**. Both words come from the Latin, the former meaning man, and the latter meaning wise, intelligent, or one capable of reasoning. The classification of **homo sapiens** is a broad one, and it will now be shown that many kind or sub-species are to be found.

Perhaps the most common of the sub-species is **homo do-nothing-ensis**. This creature may be of any shape, size, or colour peculiar to the species **homo sapiens**, but is distinguished by a sleepy look in the eyes, a manner of slow movement, an inability to be active; it prefers the habitat of a chair, a couch, a bed, or in the absence of one of these, the creature may even be found lying about floors. Wherever found, however, the creature does not display intelligence or wisdom. The eyes do not exhibit bright sparkle and animation. Indeed, the eyes are almost never fully open due to the lids of the eyes drooping shut, or nearly shut. The only time the creature opens his eyes widely is when it is poked with a stick, and then a surprised, pained countenance is spread all across its sleepy face. The surprise soon disappears, however, unless it is poked again.

The species prefers warm places. It has an uncanny ability to find the most cozy places.

The only time the species becomes really wide awake is at the sound of a dinner bell. This arouses the most lethargic **homo do-nothing-ensis**. The eyes become widely opened, the hands and feet begin to move, and the transformation that comes over the creature is remarkable. The creature is capable of consuming enormous quantities of food in a short time, as if trying to hurry to get back to its sleeping. After the meal is dispatched, the common characteristics once more begin to show, and the creature then resumes his business of doing nothing.

So much for **homo do-nothing-ensis**. He is the most useless of all creatures, so we won't take more time dealing with him.

Just as **homo do-nothing-ensis** is the most common, **homo do-something-ensis** is the most rare of the sub-species. Of course, many kinds are found in the range between these two, such as **homo procrastinaticus**, **down-in-the-mouth-aticus** (the species with an inverted smile), **playboy-aticus** (suggestion of work cause him to flee in terror), **I-can't-do-it-aticus** (always found wringing his hands), **please-entertain-me-aticus** (not happy unless being amused by someone), and others too numerous to mention.

The most rare, and also the most useful of the sub-species is that of **homo do-something-ensis**. It may be defined as **energensis**, **ambitious-ensis**, and **enthusiasticus** all rolled up into one. This species is always absorbed in some interesting activity, and is almost never found in bed in the interval of time between 8 a.m. and 10 p.m. The habitat is usually some centre of activity. The creature is always working or engaged in some state of liveliness, being vigorous, enthusiastic, displaying much spirit, and seems to be interested in the things that other **do-something-ensis**' are doing. They exhibit keen interest in becoming a part of the common activity. They are often engaged in carrying on projects and activities of co-operation, each one generously giving a portion of service to complete a share in the objective.

This species is characterised with a brightness and animation. The eyes are almost never closed, or even partially closed, and they sparkle and shine with enthusiasm. The hands and feet are always well-directed, quick, and full of dexterity. Even when the creature is not actively moving about it is nevertheless engaged in reading books, studying out problems, and devising new methods of accomplishing objectives.

Furthermore, the species always seems to be in a state of happiness, and seem to enjoy the activity they are engrossed in. Even when they are not grouped together, but are singly employed, they seem to be enjoying themselves. They seem to have a tremendous capacity for doing useful things, and are constantly perfecting themselves in learning, and in the arts and crafts. It is indispensable to this species that they work. When it does not have work to do it becomes extremely unhappy and morose, and if it thus continues it is often fatal to the **homo do-something-ensis**. Useful work and activity is its livelihood, and when deprived of these things, the creature is most miserable.

Perhaps the most remarkable feature of the species is that its characteristics seem to be acquired by diligent effort, observation of others of the species, and the use of the sapiens (intelligence) in them to learn and develop the capability of doing useful things. In other words, the **do-something-ensis** is made, not born.

One of its greatest capacities is the ability to devote itself with intensity to the phase of work it is occupied in. The **do-something-ensis** seems to have endless energy because he is skilled in the art of intense occupation in one thing, and an ability to direct his attention to another useful work as soon as he tires of the first. In this way he is always occupied in some absorbing interest. As his ability in one thing increases, so also is his ability increased to make himself and others happy. The capacities he develops are tools that somehow never seem to diminish in usefulness.

The **homo do-something-ensis** is a most desirable creature, and it is hoped that in the future the species will not be so rare.

THE GOSPEL PROMOTES INTELLECTUALITY

by Martha Facer Proctor

The restored Gospel is the message of truth to all the world, giving a clear course of life with a goal of eternal life and knowledge. Acceptance of the truths of the Gospel and the confirmation of the gift of the Holy Ghost creates a powerful union between man and God, giving expression to the intellect of men, and attuning them to the divine truths of the Gospel. The gifts of God to mankind are many, and gift of the Holy Ghost is the greatest among them, for it is the medium of enlightenment. By the power of this gift men have comprehend the Gospel and grown in mental stature above the common plain of mortal life. The Gospel radiates knowledge and progress. It exhorts men not only to physical perfection but to seek out of the best book words of wisdom, seek learning even by study and by faith. The minds of men are not bounded by birth and death, but are designed to eternal development and progress by virtue of the Gospel of Jesus Christ.

It is recorded in the book of Abraham in the "Pearl of Great Price" that the Lord revealed unto him many things usually withheld from mortals. "How the Lord had shown unto me, Abraham, the intelligences that were organised before the world was . . ." (Abraham 3:22). As the pre-mortal condition of the children of God were made known to Moses, so was the prophet Alma in the Book of Mormon

shown the purpose of this life. Influenced by inspiration, he states that this life is a time granted unto men in which they might prepare to meet God. In our day this life affords a vast, immeasurable store of knowledge in all the fields of earthly endeavour. Inspiration from God continues in this day to lead men in all walks of life, especially those baptised and holding the Holy Priesthood who have made covenants of faithfulness. The way is open, through the first principles of the Gospel, for all men to receive of truths and co-operate with God in perfecting ourselves in His sight. The prophet Joseph Smith's comprehension of the richness of this life and the restored Gospel of Jesus Christ is indicated in the thirteenth Article of Faith in these words: "If there is anything virtuous, lovely, or of good report or praise-worthy, we seek after these things."

Holy Writ is replete with examples of man's mental and spiritual growth influenced by the laws of the Gospel. Take the case of Enoch, for example. The Lord was displeased with the disloyalty of many of the men and women of his time, and Enoch was called to preach repentance to them. When Enoch heard the Lord's words calling him to this great work "he bowed himself to the earth, before the Lord, and spake saying: Why is it that I have found favour in thy sight, and am but a lad, and all the people hate me, for

Sister Martha Proctor is a return missionary from the Central States Mission, the mother of two small boys, and the wife of Dr. Paul D. Proctor, professor of geology at Indiana University. Recently the family made a trip through the eastern part of the United States to points of interest in Latter-day Saint history. They visited Kirtland, Ohio, and the temple site, and felt the love and heart of the people who built the temple that was ruined by mobs. In addition they visited sites of historical importance to the Church in and around Palmyra, New York, especially Cumorah. This article by Sister Proctor will be followed by another that will appear in the July issue of the *Star*.

I am slow of speech; wherefore am I thy servant?" The Lord answered and gave him a glorious promise: "Go forth and do as I have commanded thee, Open thy mouth and it shall be filled, and I will give thee utterance, and all flesh is in my hands, and I will do as seemeth me good. Say unto this people: Choose ye this day, to serve the Lord God who made thee. Behold my spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, the rivers shall turn from their course; and thou shalt abide in me and I in you; therefore walk with me." (Moses 6:31-34.)



Humble, meek, slow of speech, and without friends, Enoch obeyed the Lord. When he began to preach the people thought him a madman. As he taught the people of God's dealings with Adam, calling them to repentance, he was finally heralded as a seer. So great was the power of the language God gave unto Him that he was feared by all nations. His people became exceedingly righteous and under Enoch's direction they built the "city of Holiness even Zion." The city with its inhabitants was taken into heaven.

During the Saviour's ministry on earth he counselled his apostles to learn and to teach others. He promised that a special gift would be given unto them. He spoke of this gift as the Comforter, or the Holy Ghost. In His final instructions Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name,

he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you" (John 14: 26).

In viewing the lives of the apostles we may find many instances in which they were quickened in their minds and blessed with expression as the occasion demanded. On the Day of Pentecost the apostles gave utterance in the tongues of those assembled. It was a blessing of the spirit and a miracle indeed! Later Peter was inspired and told the people of the source of the scriptures: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20-21).

Paul, the apostle, speaking of the gifts of the spirit augments our understanding: for to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit" (I Cor. 12:18).

After the days of the apostles wickedness and idolatry replaced the Gospel. For many centuries the world lay in darkness, not from lack of light from the sun, but from the lack of knowledge and spiritual truths. As an expression of God's love and mercy upon His people such men as Martin Luther, John Knox, and John Calvin laid the path for the restoration of the Gospel. These events marked the beginning of the greatest period of progress and learning in history.

The prophet Joseph Smith stated "a man cannot be saved in ignorance." He laid the foundation for an unquenchable thirst for truth and knowledge among the Latter-day Saints in this dispensation.

In his early life the struggles for subsistence along the frontier consumed the people. Elementary schools were few and crude. No one had heard of adult education. Despite the conditions, Joseph's life was an example to those who loved him. He acquired knowledge in his life time that even his severest

—continued on page 144

BOOK OF MORMON WITNESSES AND THEIR TESTIMONY MEET LEGAL STANDARDS

by Elder David J. Wilson

Every intelligent person desires to know the facts in any given situation. No one should condemn or approve without knowing the facts. If not personally present to see or "witness" an event, one must depend upon others who were present for information. To furnish such information or facts is the function of witnesses.

The Old Testament law required that "at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15). And Paul approved the same rule of procedure in New Testament times (II Cor. 13:1).

Hammurabi (about 2000 B.C.) set up tribunals in which witnesses could testify. Down through history and into our common and statutory law have come tribunals set up to hear evidence and establish facts.

In this discussion we shall analyse the competency and credibility of the eleven witnesses of the Book of Mormon from a legal standpoint. Our inquiry is, were the eleven witnesses to The Book of Mormon competent and credible according to legal standards, and is their testimony worthy of belief?

In speaking of competency, we have in mind those qualifications which make a witness legally fit to testify in a court of justice. A credible witness is a person competent to testify, and who is worthy of belief.

It may be said, as a general rule, that there is a presumption in the absence of competent evidence to the con-

trary, that people act in good faith, with honest purposes, and one who charges bad faith or dishonest motives has the burden of proving his contentions. Then, too, every person is assumed to be normal in mind and body until the contrary is proved, and every person is presumed to possess good character. And, character may be proved by general reputation.

Generally speaking, testimony affirmative and positive in its nature is considered stronger than mere negative testimony. And, as a rule, witnesses are presumed to have testified truthfully. A court or jury has no right arbitrarily, or because of mere caprice, to reject the testimony of a witness who has not been impeached or discredited.

The problem of what constitutes competent and credible testimony is interwoven with the question of competency and credibility of witnesses. In our quest for truth, we should try to obtain from honest witnesses testimony based upon information derived from direct observation and experience.

According to the foregoing legal standards, were the eleven witnesses to The Book of Mormon competent, credible witnesses?

Oliver Cowdery, David Whitmer, and Martin Harris, the three witnesses, were all normal, successful men, endowed with more than average intelligence. In June, 1829, when these men claimed they saw the plates, Oliver Cowdery was twenty-two years of age, with a reputable background as a far-

This article by Elder David J. Wilson first appeared in the Relief Society Magazine, August, 1951. Elder Wilson is a successful lawyer in Ogden, Utah. This study of the reliability of the testimony of the witnesses of the Book of Mormon reveals that their testimony in every way meets the standards of the legal profession for credibility.—Associate Editor.

mer, clerk, and school teacher. That he was measurably better educated than the average man of his time is conclusively shown by the fact that he wrote in a very legible hand practically the whole text of The Book of Mormon as he heard it from the lips of Joseph Smith. Later he was admitted to the bar and served as a prosecuting attorney in the State of Michigan. We know that he possessed unusual power as a descriptive and narrative writer, as is evidenced from his description of the restoration of the Aaronic Priesthood (see Roberts, *A Comprehensive History of the Church*, I, page 178, footnote 5). The clarity and orderliness of his mind are also shown in the impressive discourses which he delivered (see, for example, D.H.C. II, page 194, "General Charge to the Twelve").

Certainly such a man would have been a highly competent and credible witness before any tribunal.

David Whitmer was twenty-four years of age when he gave his testimony in 1829 in support of the authenticity and divinity of The Book of Mormon. His father served in the Revolutionary War, and with a God-fearing companion of excellent character, reared a family of five sons and two daughters as strict Presbyterians. David, throughout his life was industrious and honest, and bore an untarnished reputation for integrity and veracity. Indeed, the *Richmond Conservator*, published in David Whitmer's home town carried a statement signed by a score of leading business and professional men in which they certified, "we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity" (Nibley, *The Witnesses of the Book of Mormon*, page 89). At the time of his death, the *Richmond Democrat* referred to David Whitmer as honest and upright in all his dealings (*Ibid.*, page 104). Furthermore, it is evident from Whitmer's writings that he was a man of unusual intelligence and capacity (see "Address to All Believers in Christ").

Martin Harris in 1829 was forty-six

years of age—a successful farmer who was able to borrow £1,000 in cash. He owned his own farm, and was generally recognised as a prosperous citizen. He frequently hired Joseph Smith on the Harris farm. Obviously, he was not illiterate because he copied in his own handwriting, from the spoken words of Joseph Smith, 116 pages from the sacred records.

Clearly the three witnesses were not mere "nobodies"; they were men among men, competent and credible according to the highest legal standards. Should there be any doubt that the testimony given by such men should be accorded full credit? Surely they were honest in their convictions, and men whose background insured the veracity of their statements.

What was their testimony? Solemnly they bore testimony to the world that they saw the plates from which The Book of Mormon was translated, and observed the engravings upon the plates. To that extent their testimony is the same as that of the eight witnesses. However, critics and sceptics throw up their hands and shout "impossible!" when the three testify that the plates in question were exhibited to them by a heavenly messenger, and that they heard the voice of God assure them that the plates were translated by the gift and power of our Heavenly Father. There is no doubt but that in a court of law, witnesses cannot give testimony upon which the divinity of a claim can be determined, but men who witness an event in broad daylight and give testimony based upon exercise of their own vision, hearing and feeling, certainly must be believed when they attest that they saw, heard, and felt certain things. Any court would have to receive their testimony to that extent.

In law, no statement is granted greater sanctity than that made on the deathbed. Men facing the final hour of dissolution have a high and solemn respect for truth and recognise their responsibility as never before toward their Maker. Each of the three witnesses reaffirmed his testimony con-

—continued on page 147



SOME EVENTS TO PRECEDE THE SECOND COMING OF CHRIST

by

Elder Franklin Williams, Jr.

PART I

Many men have speculated about the time of the Second Advent of Jesus Christ. Both ancient and modern scripture testify to the signs of His coming. The purpose of this article is to stress two important signs of His coming. They are: the gathering of dispersed Israel, and the salvation of the dead, by vicarious work.

"These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man. And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire" (D. and C. 63: 53, 54).

In the year 722 B.C. the Israelites were carried into the north countries and have never returned. They have been mingled among nations (Amos 9:9) with a promise that they would be gathered again, no more to be pulled up (Amos 9:14, 15). Judah and half the tribe of Benjamin with a few from

other tribes remained (Neh. 11:4). Shortly after this separation they commenced to speak of Judah as "Jews." These people were finally scattered by the Roman armies under Titus in 68 A.D.

The Angel Moroni, in a communication with Joseph Smith, September 21st, 1823, quoted from the 11th chapter of Isaiah, of an important work that is to be accomplished in these latter days. "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria; and from Egypt, and from Pathres, and from Cush, and from Hamalt, and from the Islands of the Sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isaiah 11:11-12). From this we see that there is to be two gathering places; one for Israel and the other one for Judah.

The Saviour informed the Apostles that the promised gathering and redemption of Israel was not for them; but was to be accomplished through a latter day dispensation (Acts 1:6-7).

There are many scriptures, both former day and modern that speak of the gathering of Israel, and the Jews. In the 20th chapter of Ezekiel, the thirty-third to the forty-first verse, speaks of how the children of Israel are to be gathered by the Gospel of Jesus Christ. Jeremiah (16:14-21) tells that the Lord will send forth many fishers and shall fish them; and send forth many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. Then they shall know the might of the Lord and shall know the Lord God.

In the Book of Mormon (1 Nephi 15: 13-16) is shown that after the seed of Nephi "shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in the body unto the children of men, then shall the fullness of the Gospel of the Messiah come unto the Gentiles and from the Gentiles unto the remnant of our seed," says Nephi. We know these people to be the Lamanites, the American Red Indians, who are of the House of Israel, through the lineage of Joseph. Again in the Book of Mormon in III Nephi 5:24-26, Nephi in 26 A.D. tells us as surely as the Lord liveth, will He gather in from the four quarters of the earth all the remnant of the seed of Jacob. And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth unto their own lands, from whence they have been dispersed; yea, as the Lord liveth so shall it be.

On the third day of April, 1836, in the Temple at Kirtland, Ohio, Moses appeared unto Joseph Smith and Oliver Cowdery and committed unto them the Keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (D. and C. 110:11.) In 1841 Jerusalem was dedicated for the return of the Jews by Orson Hyde and thus was initiated one phase of the gathering.

The other phase of the gathering is to take place on the land of Joseph

(the Western Hemisphere). The latter day gathering place is to be a place of mountains and waters in the desert, and is to take place after the coming forth of the Stick of Joseph. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. (Isa. 35:1-10.)

PART II

We have seen in just a few scriptures that the children of Israel are to be gathered together into one nation; ONE in unity; before the second advent of our Lord and Saviour Jesus Christ. But this isn't all. Many things must come to pass yet which foretell the Saviour's coming to this earth the second time. One of the things is the vicarious work for the dead.

On that glorious night in September, 1823, while Angel Moroni conversed with Joseph Smith, telling Joseph about the gold plates, Moroni commenced quoting some prophecies of the Old Testament. After first quoting part of the third chapter of Malachi, he also quoted the fourth or last chapter of the same prophecy; though with a little variation from the way it reads in the King James's Version of the Bible. Instead of quoting the fifth and sixth verses as they read in the latter, he quoted them as thus; "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming" (J.S. 2:36, 38-39). Here it mentions Elijah the Prophet, coming to the earth before the great and dreadful day of the Lord. The purpose of his coming was to reveal the Priesthood unto Joseph Smith. Why send Elijah? Joseph Smith gives us the reason he came as thus: Elijah was the last prophet that held the Keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the Keys of the Priesthood, in order that

—continued on page 145

the "rock" of revelation

THE MEANING OF PETER'S CONFESSION

by Sydney B. Sperry, Ph.D.

Part One of Two Parts

A recent discussion into which my colleague, Dr. Hugh Nibley, and I entered with a Catholic priest emphasised to me the necessity of the Latter-day Saints' understanding the fundamental facts underlying Peter's confession contained in Matthew 16. The churchman with whom we conversed hammered constantly on the theme and tried hard to convince us of the fact (as he supposed) of Peter's primacy and that of his successors. Many of our young missionaries and elders have difficulty in meeting the arguments of a learned clergy concerning the subject; for this reason alone it would be desirable to review certain fundamental aspects of the problem.

A very able discussion of Peter's confession and primacy from the point of view of the Church is to be found in Discourses III and VIII of Elder B. H. Roberts' *The Falling Away*. (Deseret Book Company, 1931.) The reader is advised to read these excellent discourses in addition to the points brought out in this article.

When Jesus led his Apostles into the district of Caesarea Philippi, he suddenly asked them an unexpected question: ". . . Whom do men say that I the Son of man am?" (Matthew 16:13). The question is given as usually reported, but most editors of the Greek text omit the pronoun "I." We may safely assume that the Saviour had no need of the information—the interrogation was made so that He could follow it with one of far greater significance: ". . . But whom say ye that I am?" (Matthew 16:15). The Apostles

had seen Him at close range for a long time and should have known him as no one outside their own little circle could have done. What was their innermost opinion of Him? Did they have a satisfactory testimony concerning His great mission? Did they understand who He really was? These were all-important questions, because only a short time remained before our Lord was to be crucified. These humble followers were the ones to carry on His work. Without them it would be difficult, indeed, to carry the gospel message to the world.

Simon Peter was the first to answer the Saviour's question on behalf of the Twelve, not, I believe, because he was considered by them the chief Apostle—which was doubtful at the time—but because his impetuous, ardent soul was filled to the bursting point with conviction concerning his Master. It should be noticed that our Lord's question was directed to all of them. "But whom say ye that I am?" (Italics author's.) Peter was best prepared to answer first, which fact served the Saviour's purposes to the greatest advantage. The enthusiastic Apostle declared: "Thou art the the Christ, the Son of the living God." (Matthew 16:16). This great confession of Peter's fully satisfied the Christ—so much so, in fact, that our Lord blessed him in his famous declaration:

" . . . Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, that thou

This article is the first of two that deal with the meaning of Matthew 16:16-19. Modern revelation through the prophet Joseph Smith makes the meaning of the passage clear, and Dr. Sperry shows that history substantiates the prophet. The article is taken from the *Improvement Era*, July, 1949.

art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:17-19).

This is the rendering of the Saviour's words as found in the Authorised Version. It is this passage, so warmly debated and so grossly perverted, upon which the church during the Middle Ages built its dogma of the primacy (1) of St. Peter. Dr. David Smith, in his commentary on Matthew, speaks of this dogma as a "medieval invention, unknown to the Great Fathers of the Church." (p. 299). Why was the dogma not pressed until medieval times, if it were so important? Why do the Apostolic Fathers (2) know nothing of it unless, perchance, it was not taught in early Christian times? To be sure, some competent scholars point to certain early writings, such as those of Clement to the Corinthians and those of Ignatius of Antioch, as evidence. I am frank to say, however, that after reading these writings many times, as well as those of the other Apostolic Fathers, I see no compelling evidence that point to the Primacy of Rome. (See, for example, Father James A. Kleist, *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* in the Ancient Christian Writers series. The Newman Bookshop, Westminster, Maryland.) The evidence adduced by some churchmen can, without forcing, be simply explained in other ways. Father Kleist points out that in Clement's letter to the Corinthians, some students are prone to see "actual" proof that even at that early date (A.D. 96) the Bishop of Rome was regarded as head of the universal church. Nevertheless, he is careful to explain that there is "no explicit expression in the letter of the primacy of the bishop of Rome, yet neither is there anything in it to clash with this belief." (*Ibid.*, Introduction, p. 4.) F. Cayré also admits that there is no direct teaching of Rome's primacy in Clement's epistle, but holds that the

whole epistle is an "implicit manifestation" of it. (*Manual of Patrology and History of Theology*, translation by H. Howitt, I, 59, 60.) Such statements are anything but convincing to the critical mind—particularly so when one remembers the statement of Eusebius, the secretary of the Council of Nicea (A.D. 325), concerning the place of Constantine as the head or presiding bishop at the time. He says:

"Thus he [Constantine] dealt equally with all. And he gave special attention to the Church of God; for when the various districts would disagree with each other on matters, he, as if he were some sort of common [universal—*koinos*] bishop appointed by God, would summon conferences [or synods] of the servants of God. And he did not disdain to sit in the midst of these councils and share their deliberations, as a bishop among bishops, acting as universal umpire [or arbiter] in matters concerning the peace of God." (3)

Strange, but the Bishop of Rome, or rather his representative, shows no primacy at this important meeting! Why? Obviously because it was not acknowledged at the time.

Now let us get back to a direct consideration of our Saviour's declaration to Peter in Matthew 16:17-19. There has been an almost endless dispute as to the meaning of the Lord's words. Following are the chief lines of interpretation which have been followed in explanation of the "rock" upon which the Church should be built:

(1) Origen, the early church father (born about A.D. 185), held that the rock upon which the Christ would build His Church was truly Peter, but—and this is important—not Peter alone. It was Peter, and, besides, all who should join in his ardent confession. "But if you suppose that upon one Peter only the whole Church is built by God, what would you say about John, the son of thunder, or each one of the Apostles?"

(2) The Catholic Church today regards Peter as the foundation stone on which the church rests in a unique and and very special sense.

(3) Some believe the rock to be Jesus

himself. This was the interpretation of St. Jerome (A.D. 347-419), and his views were adopted eventually by St. Augustine (A.D. 354-387). Keep in mind that these two men are considered among the greatest doctors of the Roman Church. Why did they not believe that Peter was the rock? Martin Luther of Protestant fame also followed this view.

(4) Others consider it to be Peter's confession of faith. This view is widely held among Protestants.

(5) The view consistently held by Latter-day Saints has been that the "rock" is the principle of revelation. ". . . flesh and blood hath not revealed it unto thee, but my Father . . . and upon this rock [principle of revelation] I will build my church; . . ." (Matthew 16:17-18. Italics author's.) The Prophet Joseph Smith expressed our view very concisely on one occasion when he said:

". . . Jesus in His teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation." (*Documentary History of the Church*, V, 258.)

In the sermon from which the above statement was extracted are a few more points made by the Prophet which I wish to quote:

"Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His Name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; . . . Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not there the kingdom of God is not. (*Ibid.*, pp. 256-257.)

These statements together make clear the position of Latter-day Saints relative to churches which do not claim the gift of inspiration or the endowment of revelation.

Many Latter-day Saints believe that Joseph Smith said little or nothing more bearing on the "rock" of revelation than what is quoted above. I shall now show, however, that the Prophet did reveal something of great importance to us which reflects considerable light upon the problem under discussion. The reader will remember that in the Gospel of John an account is given of Andrew's bringing his brother Simon to Jesus for their first meeting. Here it is according to the Authorised Version:

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." (John 1:42. Italics author's.)

When Joseph Smith was revising the Gospel of John by the spirit of revelation, he corrected this passage to read thus:

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus." (Italics author's.)

For Latter-day Saints, at least, we find here an interesting addition to our knowledge. Jesus was doubtless speaking in Aramaic when he called Simon by the name *Cephas* (better, *Kepha*). It became advisable for John to interpret this Aramaic name for the benefit of non-Jewish readers of his gospel. Hence the explanatory words: ". . . which is, by interpretation, a seer, or a stone." Now let us apply the knowledge that *Cephas* means *seer* as well as stone to the elucidation of Matthew 16:16. If Jesus said the words recorded here in His native Aramaic, which is quite probable, we would read in part: "Also I say to thee, that thou art *Kepha*: and upon this *Kepha* I will build my church; . . ."

The Roman Church takes this to mean, in reference to Simon, ". . . thou art a rock: and upon this rock I will build my church; . . ." Hence the interpretation that Christ would build His Church upon Simon Peter in a unique and very special sense.

But using the other meaning of "seer" for *Kepha* given us by Joseph Smith and by assuming that Jesus was making a play on words, we have the striking rendering: ". . . thou art a seer; and upon this rock [principle of seership] I will build my church; . . ." The reader should not be shocked when I intimate that Jesus may have made a play on words. (4)

Other interpretations based on the Prophet's explanation could be given, but there is little doubt that the meaning of seer was to be associated with

supported me.' 'God is my rock' means 'God is my shelter or support.' Rock also means 'truth.' 'On this rock will I build my church' means 'on this truth will I build my church.'"

This statement is given for what it is worth and illustrates another interpretation of the rock.

There are those who may ask Latter-day Saints why their interpretation of the rock was seldom or never suggested before. The answer is simple. Very few would think of seership when the spirit of apostasy had so permeated the early



the Aramaic appellation *Kepha* or Cephas, as we say it, bestowed on Simon by Jesus. For example we might render: ". . . thou art *Kepha* [bold, firm rock-like character]; and upon this rock [principle of seership] I will build my church; . . ."

While studying the problems discussed in this article, I came upon a very interesting comment on the Aramaic word *kepha* by George M. Lamsa, a native Assyrian, who was born and reared in the land from which Abraham migrated to Palestine. He was educated in Persia and Turkey as well as in this country, and has written extensively on the New Testament from the point of view of a native Aramean. In his *New Testament Commentary*, p. 265, he says:

"The Aramaic word *kepa* (*cepa*) "rock," is often used symbolically, suggesting protection and shelter. One often hears people say: 'He has been a rock behind me,' which means 'he has

Church that this precious gift was lost. The essence of the teaching of Mormonism is that it is now restored and is present in the Church today.

The teaching of the Doctrine and Covenants concerning the rock upon which the Lord will build deserves our attention. The rock is mentioned eleven times in this modern scripture, but one of these is a literal quotation from Matthew 16:18. In *Doctrine and Covenants* 6:34 we find ". . . for if ye are built upon my rock, they [earth and hell] cannot prevail." Also:

". . . whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them." (*Ibid.*, 10:69.)

In the following citations it seems clear that by rock the gospel is meant:

". . . until you shall have my word, my rock, my church, and my gospel. . . ." (*Ibid.*, 11:16.)

—continued on page 143

JACOB AND ESAU—a story

by Sister Elaine Ostler

Although Jacob and Esau, the sons of Isaac and Rebekah, were twins, they still were very different in character and appearance. This difference was apparent even from their birth.

Esau, the first-born, was a hairy little fellow, and when he grew older spent all of his time in the outdoors. He was a very cunning hunter and was the favourite of his father. Jacob was not so much of an out-of-doors man and dwelled in tents. He was a favourite of his mother, and all that she had hoped for in a son.

Esau was much like the Prodigal Son and would often go off for long periods of time and then return once more to his family. He did not always do the right thing and was despised by his fellow men.

Once when returning from a long trip, he was very hungry, almost starving, and begged of Jacob, who had food, that he might be given something to eat. Jacob told him that he would give him some food if Esau would give him his birthright in return. Feeling that he was about to starve to death and that his birthright would do him no good if he were dead, Esau sold his birthright to his younger brother for a mess of pottage.

Before the two boys were born the Lord told Rebekah that she would bear twins who would become leaders of nations, but that the elder would serve the younger, and because of this Rebekah determined to help Jacob as much as possible.

When Isaac, the boys' father, grew old and blind he decided to give his sons a blessing before he died. He told Esau to take his quiver and bow and go to the field and bring him some venison to eat. Esau did as his father had bid him.

Rebekah heard this and, fearing that Esau would receive the blessing she wanted for Jacob, told him to go to the flock and get two kids and she

would fix them for him to give to his father. Jacob did not think that he could deceive his father but Rebekah had a plan whereby she could make him appear as Esau.

Jacob did as his mother had bid him. He got the kids and his mother made savoury meat, such as his father loved. They then took Esau's clothes and put them on Jacob, they took skins of the goats and put them on his hands and on his neck so that he would have the hairy appearance of Esau, and then Jacob took the meat to his father.

He told his father that he was Esau and had come to receive his blessing as the firstborn, but Isaac was suspicious and asked him to come closer as his voice sounded like Jacob, but when he felt the hands he was certain that it was Esau, and give him a blessing.

Isaac blessed him that he would have the fatness of the earth, that nations would bow down to him, and that people would serve him. Jacob then left his father.

About this time Esau came back from the fields with the venison for his father to eat, and when Isaac discovered that he had been tricked he was very sad. Esau cried bitterly and asked his father to give him a blessing also, but the blessing he received was not nearly as good as the one that Jacob had received in his place.

Esau hated Jacob because he had deprived him of his birthright and also his blessings, and vowed that after their father's death he would kill Jacob. Rebekah was afraid that Esau would carry out this threat, so arranged for Jacob to go to his uncle in Syria and choose a wife from among his cousins, and to stay away until Esau's fury had passed and he would be willing to forgive and forget.

In the years that passed while the two brothers were apart each became a wealthy and powerful man. Jacob

—continued on page 142

“Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.”

WE BELIEVE . . .

XII. The Gift of the Holy Ghost

At some time or another in our lives there comes a time when we seriously think about what is really important in life, and what things will bring to us and to our loved ones the greatest amount of joy and happiness. All around us are people busily engaged in activities with the thought and hope in mind that it will bring to them happiness. But we can also observe that these same men and women are constantly meeting frustration. And as we come to the conclusion that wealth, beauty, power and fame do not of themselves bring happiness, we start looking for true values—those things which are enduring. It is then that the above statement of Jesus takes on its true meaning. Wisdom, understanding, and a knowledge of the things of God—these we come to understand are true values, and the elements of happiness.

In whatever field of learning man engages, he recognises that to progress most rapidly, he must be taught by someone who knows and understands that particular craft or science. A boy wishing to be a doctor, will desire to be taught by someone who understands medicine. By following this same principle, if we are to understand the things of God we must look to Him who teaches the things of God.

Paul declared, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . Which things also we speak, not in the words which man’s wisdom teacheth,

but which the Holy Ghost teacheth.” Paul explains that he was taught the things of God by the Holy Ghost. As we look into the scriptures, we find that it was from this source that all the Apostles received teachings after Jesus ascended into heaven. For was not this what Jesus promised them?

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” (John 14:15-17).

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.” (John 14:26).

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . for he shall receive of mine, and shall shew it unto you” (John 16: 12-14).

Although the Apostles had been with Jesus for quite some time, Jesus knew that they were in need of further teaching and direction. Thus the Holy Ghost was promised them. When Jesus called his disciples and bade them follow Him, they were only men of ordinary life, unschooled and unlearned according to the standards of their day. But down deep within themselves they had a childlike disposition, and a willingness to be taught. They recognised that of themselves they had nothing to give. And that it was only as they would seek and receive from the Giver of all good,

that they would be able to be of any service to their fellowmen, and impart to others the glorious blessings and truths of the gospel.

The Apostles were guided into truth by the teaching of the Holy Ghost. But were the Apostles the only ones to whom this gift was to be given? Peter explains to the multitude on the day of Pentecost that they too might receive the gift of the Holy Ghost:

"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39).

From Peter's statement we learn that the Holy Ghost is promised to all who manifest genuine faith in the Lord Jesus Christ, sincerely repent of his sins, and is baptised. To obtain a better understanding of how the Holy Ghost was actually conferred upon those who accepted the Apostles' message, we refer to the following occasions:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptised in the name of the Lord Jesus.) **Then laid they their hands on them, and they received the Holy Ghost**" (Acts 8:14-17).

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto

the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. **And when Paul had laid his hands upon them, the Holy Ghost came on them;** and they spake with tongues, and prophesied."

It is evident from the scriptures that the bestowal of the Holy Ghost, or the gift of the Holy Ghost is imparted at the baptism, and is bestowed by the laying on of hands by those having authority of Christ so to do. For Christ has said: "He that is baptised in my name, to him will the Father give the Holy Ghost, like unto me; wherefore follow me, and do the things which ye have seen me do."

So far as we know, there was no church upon the earth that taught and practiced the principle of "laying on hands for the gift of the Holy Ghost" at the time that the Lord appeared to Joseph Smith in the year 1820. This was one of the doctrines which had been lost as a result of the great apostasy which had taken place. However, in the process of restoring His gospel once again upon the earth, the Lord commissioned Peter, James, and John to restore the Holy Melchizedek Priesthood—which power contains the keys for the bestowal of the Holy Ghost. In March, 1831, the Lord, through the Prophet Joseph Smith, gave the following commission to a number of the elders of the Church:

"Wherefore, I give unto you a commandment that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; Repent and be baptised in the name of Jesus Christ, according to the Holy commandment, for the remission of sins; And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the Church" (D. & C. 49:11-14).

Elder Glen Vance

BRITISH MISSION

arrivals and appointments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
Sister Lydia M. Stewart	Teton, Idaho	Scotland
Elder Kenneth E. Johnson	Monterey Park, California	Newcastle
Elder Alfred B. Hughes	Los Angeles, California	Scotland
Sister Arvilla M. Dudley	Alberta, Canada	Hull

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder LaMoine Eekersley	Hull	Leeds	April 15th
Elder Jasper Puffer	Newcastle	Liverpool	May 5th
Sister Patricia Hilton	Scotland	Wales	May 12th
Elder Milton E. Norton	Scotland	Newcastle	May 12th
Sister Joyee Swan	Hull	Manchester	May 9th

Elder James B. Wasden was appointed District President of the Bristol District, April 6th.

Elder Gordon S. Thatcher was appointed as Special Representative of the Mission Presidency.

releases

<i>Name</i>	<i>Districts</i>
May 8th	
Elder Jay Christensen	Liverpool
Elder Paul S. Crockett	Bristol*
May 14th	
Elder Regent Howard	Welsh
Sister June Barlow	Bristol, Nottingham
Sister Reta Miller	Irish, Birmingham, London Office

* Served as District President.

baptisms

	<i>Baptised by</i>	<i>Confirmed by</i>
BIRMINGHAM DISTRICT		
April 5th		
Diane J. Bennett of Nuneaton	Bro. K. Bennett	Bro. K. Bennett
Alfred J. Elger of Northampton	Elder S. Lee	Elder B. Baker
Edith R. Elger of Northampton	Elder S. Lee	Elder W. Leatham
March 29th		
May E. Newton of Birmingham	Elder T. Sheppard	Elder S. Lee
April 12th		
Mary M. Passey of Kidderminster	Elder R. Peel	Elder J. Bryner
Frederiek J. Passey of Kidderminster	Elder R. Peel	Elder W. Lloyd
BRISTOL DISTRICT		
March 23rd		
Sian Morgan of Stroud	Bro. E. Morgan	Elder K. Albrand
Hilary A. Wheatley of Stroud	Elder R. Jones	Elder P. Crockett

	<i>Baptised by</i>	<i>Confirmed by</i>
March 30th		
Patricia J. Storey of Bristol	Elder R. Smith	Elder P. Crockett
Irene J. Wright of Bristol	Elder P. Crockett	Elder G. Saunders
April 4th		
Frank J. Ruby of Plymouth	Elder J. Wasden	Elder R. Wagstaff
Edna M. Ruby of Plymouth	Elder J. Wasden	Elder P. Crockett
Peter B. Pickthall of Plymouth	Elder J. Wasden	Elder C. Perrett
Ray S. Roberts of Plymouth	Elder J. Wasden	Elder P. Bullock
April 20th		
Hilda C. Davies of Bristol	Elder J. Wasden	Elder G. Saunders
Roger E. A. Jones of Weston	Elder C. Borup	Elder K. Lloyd
Keith A. Jones of Weston	Elder C. Borup	Elder G. Saunders
Mary G. H. Jones of Weston	Elder K. Lloyd	Elder C. Borup
Arthur Jones of Weston	Elder K. Lloyd	Elder C. Borup
David J. Skidmore of Weston	Bro. J. Crabtree	Elder K. Lloyd
Doris A. Recardo of Weston	Elder K. Lloyd	Elder J. Wasden
Clive F. A. Jones of Weston	Elder C. Borup	Elder C. Borup
Thelma R. Croome of Bristol	Elder J. Wasden	Elder J. Wasden

HULL DISTRICT

March 27th		
Emma A. D. Fuller of Grimsby	Elder J. Hayes	Elder R. Archibald
March 30th		
William Speck of York	Elder C. Weeks	Elder R. Hales
Rachel M. Speck of York	Elder C. Weeks	Elder R. Hales
Joan M. Flower of York	Elder C. Weeks	Elder R. Hales
Richard Flower of York	Elder C. Weeks	Elder J. Cunningham
Albert L. Taaffe of Hull	Elder R. Rowley	Elder G. Fletcher
Winifred Taaffe of Hull	Elder G. Fletcher	Elder R. Rowley
Patricia B. Dalby of Scarborough	Bro. E. Reynolds	Elder R. Hales
Raymond A. Dalby of Scarborough	Bro. E. Reynolds	Elder J. Cunningham
Audrey T. A. Dalby of Scarborough	Bro. E. Reynolds	Elder R. Romney

LIVERPOOL DISTRICT

March 16th		
Elaine D. Walters of Liverpool	Elder H. McEwan	Elder H. McEwan
Alan S. Cookson of Liverpool	Elder G. Thatcher	Elder G. Thatcher
Michael R. Hughes of Preston	Elder E. Matheson	Elder T. Rockwood
John H. Fawcett of Preston	Elder E. Matheson	Elder W. Murray
Audrey Reese of Preston	Elder E. Matheson	Elder W. Dibble
Albert J. Hughes of Preston	Elder D. Bradshaw	Elder J. Taylor
Dorothy M. Hughes of Preston	Elder D. Bradshaw	Elder M. Reeder
March 30th		
Lily Haworth of Burnley	Elder J. MacDonald	Elder R. Litchfield
Richard Brotherton of Burnley	Elder J. MacDonald	Elder J. Taylor
Jeanne Smith of Burnley	Elder J. Christensen	Bro. Albert Pickup
Iris M. Howitt of Accrington	Elder J. Christensen	Elder D. Smith
Jean M. Gordon of Accrington	Elder D. Smith	Elder J. Christensen
April 10th		
Freda Mason of Wigan	Elder T. Rockwood	Elder J. Taylor
Joyce Owens of Wigan	Elder T. Rockwood	Elder T. Rockwood
Patricia A. Barker of Wigan	Elder T. Rockwood	Elder J. Aitken
April 13th		
Margaret Hennessey of Liverpool	Bro. J. Hennessey	Bro. J. Barton
Delone E. Shortle of Liverpool	Elder G. Thatcher	Elder H. McEwan
May 11th		
Harold Weaterall of Burnley	Elder J. MacDonald	Bro. G. Holmes

LEEDS DISTRICT

March 29th

Queenie MacInnes of Halifax
Irene Beevers of Dewsbury*Baptised by*Elder D. Lee
Elder M. Phelps*Confirmed by*Elder G. Pitcher
Bro. W. Crisp**LONDON DISTRICT**

April 19th

John Wilson of N. London
Kathleen E. D. Wilson of N. LondonElder E. Southwick
Elder E. SouthwickElder J. McGregor
Elder J. McGregor

May 5th

Cynthia D. Renyard of Brighton

Elder P. Taylor

Elder J. Bromley

May 10th

Richard T. West of S. London

Elder R. Walker

Elder L. Oviatt

MANCHESTER DISTRICT

March 21st

Frederie Wilkinson of Wythenshawe
Jeanette Clark of WythenshaweElder P. Empey
Bro. W. ClarkElder R. Gardiner
Elder L. Anderson

April 18th

James G. Graham of Wythenshawe

Elder J. Smith

Elder W. Ashton

NEWCASTLE DISTRICT

April 12th

Muriel Nelson of Sunderland
Kenneth Leather of Middlesborough
Aliee W. Collins of S. Shields
George L. Collins of S. Shields
Martin L. Collins of S. Shields
Stanley A. Gaston of Middlesborough
John M. Ollett of W. HartlepoolElder F. Wood
Elder A. Bliss
Elder R. Hunsaker
Elder R. Hunsaker
Elder R. Hunsaker
Elder A. Bliss
Elder F. WoodElder J. Bench
Elder D. Morgan
Elder G. Parsons
Elder G. Parsons
Elder J. Cordingly
Elder D. Morgan
Elder D. Gough**NORWICH DISTRICT**

March 23rd

Brenda Steward of Peterborough
April 6th
Margaret O. Riehens of Peterborough

Elder P. Allen

Elder J. Allen

Joseph Critch of ChelmsfordElder J. Allen
Elder R. HansonElder P. Allen
Elder L. Rowan**Gladys V. G. Critch** of Chelmsford

Elder R. Hanson

Elder A. Neilsen

April 13th

Cyril H. Noble of Chelmsford
Sammy L. Meyer of ChelmsfordElder A. Rosenvall
Elder A. RosenvallElder R. Sperry
Elder R. Sperry**David F. Clarke** of Chelmsford

Elder A. Rosenvall

Elder A. Rosenvall

NOTTINGHAM DISTRICT

April 3rd

Margaret J. Ball of Nottingham
Gladys V. G. Leake of NottinghamElder L. MacKay
Elder L. MacKayElder F. Cummings
Elder F. Cummings

April 6th

Diane R. D. Nichols of Nottingham

Elder F. Cummings

Elder M. Burton

SCOTTISH DISTRICT

April 6th

Norma B. Hamilton of Glasgow
Margaret S. Hamilton of Glasgow
James A. W. M. Lang of Glasgow
Gwendoline C. D. Lang of GlasgowElder W. Davis
Elder W. Davis
Elder E. Hilton
Elder E. HiltonElder R. Shurtz
Elder B. Christensen
Elder C. Cutler
Elder D. Clark

SHEFFIELD DISTRICT

April 5th

James B. Addis of Sheffield
Rosemary G. Addis of Sheffield

Elder J. Knight
Elder J. Knight

Elder A. Anderson
Elder B. Cole

May 10th

Elizabeth Ball of Chesterfield
Phyllis C. Hall of Barnsley
Joyce M. W. Law of Sheffield

Elder R. Bown
Bro. Harry Hall
Elder K. Francis

Elder D. Luddington
Bro. F. Smith
Elder B. Cole

WELSH DISTRICT

April 19th

Bertram C. Addinall of Cardiff
Glenis M. M. Anstice of Pontypool
Diane G. Ayres of Cardiff
Herbert R. Anstice of Pontypool
Edward C. Stayt of Cardiff
Gladys F. Stayt of Cardiff
Megan M. Staff of Cardiff

Bro. D. Thole
Elder W. Evans
Elder R. Howard
Elder H. Rogers
Elder D. Forsyth
Elder D. Forsyth
Elder R. Howard

Elder D. Steele
Elder H. Rogers
Elder D. Steele
Elder W. Evans
Elder G. Cahoon
Elder D. Forsyth
Elder G. Cahoon

JACOB AND ESAU

—continued from page 136

gained much favour with the Lord, but he missed his home and had a great desire to return to it. He missed his parents very much and was sorry for the wrongs that he had done to Esau, so he gathered his family and belongings together and set out on the long journey homeward. He felt that Esau

might possibly still be angry with him, so he sent a messenger ahead with gifts.

Esau, who had come out to meet them with some of his men, seeing Jacob, ran to meet him, embraced him, and the two brothers wept.

Over the years that they had been apart the anger had left Esau's heart and he willingly forgave Jacob and welcomed him back home.

BULLETIN BOARD

PRESIDENT OF CHURCH TO VISIT BRITISH MISSION

The mission presidency is delighted to announce that the president of the Church, David O. McKay, will visit the British Mission June 2nd to June 9th. He will be in Glasgow, Scotland, June 2nd, in Edinburgh June 4th, and London June 5th to 9th. It is a great privilege and honour to have President McKay visit this mission, and all members, friends, and missionaries in the British Isles are welcomed to the meetings to be held in the above named cities. The District Presidents have been informed of the plans for the visit, and further information can be obtained from them.

THE MEANING OF PETER'S CONFESSION

—continued from page 135

"Build upon my rock, which is my gospel;" [Notice that in verse 25 the Lord continues: "Deny not the spirit of revelation, nor the spirit of prophecy,"] (*Idem* 24.)

". . . the foundation of my church, my gospel, and my rock.

"Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you." (*Ibid.*, 18:4, 5.)

". . . my gospel . . . , and my rock, and my salvation." (*Idem* 17.)

". . . this is my gospel; . . .

"And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you." (*Ibid.*, 33:12-13.)

It is quite obvious that in these citations the Lord is alluding to the rock as the gospel in a very broad sense. There need be no difficulty for use because there can be no living gospel without the gifts of seership and revelation. However, we have another allusion to rock:

". . . I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fail." (*Ibid.*, 50:44.)

Here, it will be noticed, there is no reference to the "gates of hell," and the passage may have no allusion at all to Matthew 16:18. The Lord is spoken of as the rock or stone in the sense we find in Ephesians 2:20 and 1 Peter 2:4, 6, 7, 8.

In the Book of Mormon, the rock is defined as our Lord's doctrine. (See III Nephi 11:39, 18: 12-13.)

There are those who believe that Jesus spoke his famous words to Simon Peter in Greek. Now let us discuss the problem from this angle. If the Saviour spoke in Greek, he said, following the best Greek text:

"And I tell you, you are *Petros* and upon this *petra* I will build my church. . . ." (Italics author's.)

It seems quite obvious that the combination *Petros-petra* is, again, a play

on words. But in this instance, unlike the combination *Kepha-Kepha*, in the Aramaic version quoted above, both of these words are not feminine in gender. *Petros*, from whence we get the proper noun Peter, is masculine in gender. If *Petros* is Peter the man, bold and rock-like in character, what is meant by the feminine *petra*? A. Plummer, the great English New Testament expert, thought that *petra* was impossible because Peter was a man and required a masculine form, *Petros*. (See A. T. Robertson, *Epochs in the Life of Simon Peter*, Scribner's, p. 75.) Robertson (*Ibid.*), a Protestant scholar, thought that if a choice had to be made as to the meaning of *petra*, it lay between Peter and the confession of faith of Peter or a combination of the two. Nevertheless, he was far from convinced that it was Peter.

(To be concluded next issue)

Footnotes

(1) Supreme episcopal jurisdiction as ruler of a universal church.

(2) I use the term as understood by authoritative Catholic writers. The Apostolic Fathers were writers who, if not Apostles themselves, were supposed to have been acquainted with them or with their immediate disciples.

(3) Eusebius, *Vita Constantini I*, 44 (Patrologie Grecque XX, 957-60). I am indebted to my colleague, Dr. Hugh Nibley, for this reference and translation.

(4) A. T. Robertson, a noted authority on the Greek New Testament, says, "The ancients did not smile because a pun was made. It was merely a neat turn of speech and was very common. So Jesus says to Thomas . . ." Robertson then adds as an example the words in Greek of ". . . be not faithless, but believing" of John 20:27. ("A Grammar of the Greek New Testament in the Light of Historical Research," Fifth Edition, p. 1201.)

critics marvel at. He always acknowledged the Lord as the source of his knowledge. Under periodic persecution he translated, by the gift and power of the Holy Ghost, the Book of Mormon and later the ancient writings of Abraham. He developed a grammar for the Egyptian hieroglyphic form of writing. Though it was never published it was an outstanding achievement. He began the "Inspired Translation of the Bible" but due to prevailing conditions and his untimely death it was not completed.

In 1831 a revelation was given to Joseph Smith for W. W. Phelps. In part it read: "And again you shall be ordained to assist my servant Oliver Cowdery to do the work of printing and selecting and writing books for schools in the church, that little children also may receive instruction before me as is pleasing unto me" (Doctrine and Covenants, Sec. 55:4). Later in June, 1832, the Prophet published an article entitled "Common Schools" in the Independence, Missouri Morning and Evening Star. This plainly referred to the revelation: "The disciples should lose no time in preparing schools for their children that they may be taught as is pleasing unto the Lord, and brought up in the way of Holiness. Those appointed to select and prepare books for the use of schools will attend to that subject as soon as more weighty matters are finished" (History of the Church, Vol. I, page 276). This revelation and article foreshadowed the great interest the church took in education.

The Prophet's zeal for learning, secular and spiritual, permeated the entire church. At Kirtland in 1832 he organized the "School of the Prophets." The upper floor of Newell K. Whitney's general store served as the school room. The primary purpose of the school was to teach the brethren who were preparing to carry the Gospel to the world, though subjects were taught which covered all fields of human interest. At this time (December, 1832) the Prophet received a revelation directed to the brethren of the school. "Also, I give unto a commandment that ye shall

continue in prayer and fasting from this time forth. And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms" (Doctrine and Covenants, 88:76-79). "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith" (verse 118). "Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated" (verse 124).

This was not only an exhortation for the members to learn and improve themselves, but was a commandment! The Lord knows that with diligence and the direction of the Holy Ghost we cannot fail to grasp the vast knowledge awaiting us here. So much greater will be our eternal blessings if we follow this pattern. How everlastingly true the statement, "The glory of God is intelligence!"

On April 16th, 1840, a meeting was held by the members of the council of the church in England. Among other items they voted that Parley P. Pratt be chosen editor of the *Millennial Star*. Its columns were to be devoted to the spread of the Gospel. This was a magnificent and lasting effort to enlighten the minds of the inhabitants of England and fill them with the truth and light of the restored Gospel.

In more recent times Karl G. Maeser, beloved teacher and former president

of Brigham Young Academy, now Brigham Young University, found understanding and eloquence, by the Holy Ghost. A German, he was well trained as a scholar, and while he was serving as the director of city schools of Dresden, Germany, he first heard of Mormonism. When he was baptised he prayed for a testimony. His prayer was heard and answered. "Walking home afterwards, with Apostle Franklin D. Richards and Elder Budge he began to talk about the Gospel. Elder Budge acted as interpreter, Apostle Richards spoke in English and Dr. Maeser in German. Immediately thereafter the two began to understand one another without an interpreter but by the inspiration of God's spirit. Dr. Maeser asked Apostle Richards what it meant. To which the answer came, "The Lord has let you enjoy one of the greatest

spiritual gifts of the Gospel" ("Heroes of Truth," page 82—L.D.S. Department of Education).

The Church of Jesus Christ of Latter-day Saints as we know it today with its outstanding educational programme and auxiliaries provides a remarkable opportunity for mental achievement and personal development. As a benediction and a fitting reward for our spiritual and mental efforts in this life we might echo the words of the Prophet Joseph Smith: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another he will have so much the advantage in the world to come" (Doctrine and Covenants 130:18-19).

SOME EVENTS BEFORE THE SECOND COMING OF CHRIST

—continued from page 131

all ordinances may be attended to in righteousness.

It was on the third of April, 1836, that the prophecy, spoken by Malachi in relation to the coming of Elijah, was fulfilled. On that day in the Kirtland Temple, the Prophet Elijah appeared and bestowed upon Joseph Smith and Olive Cowdery, the Keys of his Priesthood (D. and C. 110:13-16). This authority—the power to seal on earth and make valid all the ordinance pertaining to exaltation, especially those which belong to the Temple of the Lord—brought in closer relationship than ever before, since the beginning of the time, the fathers who are dead and the children who are living. The turning of the hearts of the children to the fathers is the seeking of the children after the interests of their fathers.

It is the obligation of this generation to carry on genealogical work. Since the Jews refused to redeem their dead, and since there have been countless millions pass away who did not hear the Gospel, the obligation is upon the people of this generation.

Joseph Smith tells us: "The greatest responsibility in this world that God has laid upon us, is to seek after the salvation of our dead." Why is this

such a serious responsibility? For two reasons. First, because we cannot enter in the perfect life without our worthy dead who have not been blessed as we have with the Gospel. Second, because they who have lived worthy lives, but in darkness, because the Gospel did not come to them in this life are also heirs of salvation. From this we see that everyone has an opportunity to hear the Gospel, either in this life or in the Spirit World. It is therefore the responsibility of every Latter-day Saint to do this work for those who have passed on; that they will have an opportunity to accept the Gospel in the Spirit World. We without our dead cannot be made perfect, neither they without us can be made perfect. And now Latter-day Saints, it is up to you, yes, to complete genealogies and to perform the vicarious ordinances.

When Nicodemus came to the Saviour inquiring, concerning the kingdom, the Saviour said: "Except a man be born of the water and of the spirit, he cannot enter the Kingdom of God." This is not merely a statement of our Lord, but a commandment. It applies not only to us that are living, but also to those that have passed on. There is only one way we can enter the King-

dom of God, and that way is by baptism. It is an eternal law. Therefore, baptism is the door into the Celestial Kingdom. No man can enter the Celestial Kingdom where the Father and the Son dwell, without fulfilling with this ordinance, and the ordinance of laying on of hands, by which the gift of the Holy Ghost is given. These ordinances must be performed here upon the earth. Baptism is for every man and woman who are over the age of accountability whether living or dead. We that are living can take care of this ordinance about baptism for the dead; "Why are they then baptised for the dead?" We know that Christ went to speak to the spirits in prison (I Peter 3:18-20). He opened the gap between the righteous dead and the unrighteous dead and many of the righteous dead have preached the Gospel to those in the spirit prison. Yes, Christ has made it possible for the dead to hear the glorious truths of the Gospel of Jesus Christ. It is, therefore, the mission of the living—the children of these fathers are here on earth. But what about these people that have passed on? That work has to be done by proxy or vicariously. This is to act in behalf of another. We ourselves can be saviours on Mount Zion if we get this work accomplished for the dead.

Paul tells us in I Cor. 15:29, speaking of the dead—to prepare the necessary information to the workers in the Temple of our Lord and there be vicariously baptised, giving unto the dead all the blessings which pertain to the Gospel and exaltation which they have received for themselves.

Joseph Smith says: "Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in His holy temple . . . a book containing the records of our dead which shall be worthy of all acceptance."

PART III

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that

were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: And the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. 25: 1-13).

The bridegroom is the Lord Jesus; the marriage feast symbolises His coming in glory, to receive unto Himself the Church on earth as His bride. The virgins typify those who profess a belief in Christ, and who, therefore, confidently hope to be included among the blessed participants at the feast. The lighted lamp, which each of the maidens carried, is the outward professions of Christian belief and practice; and in the oil reserves of the wiser ones we may see the spiritual strength and abundance which diligence and devotion in God's service can ensure. The lack of sufficient oil on the part of the unwise virgins is analogous to the dearth of soil in the stony field, wherein the seed readily sprouted but soon withered away. The bridegroom's coming was sudden; yet the waiting virgins were not held blameable for their surprise at the abrupt announcement, but the unwise five suffered the natural results of their unpreparedness. The refusal of the wise virgins to give of their oil at such a critical time must not be regarded as uncharitable; the circumstance typifies the fact that in the day of judgment every soul must answer for himself; there is no way by

which the righteousness of one can be credited to another's account. The bridegroom's avowal, "I know you not," was equivalent to a declaration that the imploring but neglectful ones, who had been found unready and unprepared, did not know Him."

I exhort every Latter-day Saint to get their genealogical work taken care of. This includes the names, birth dates, marriage dates, and death dates

of all your ancestors. Our Father in Heaven will take care of the gathering of dispersed Israel in His own due time; but it is the responsibility of every Latter-day Saint to trace his or her genealogy. Be like the wise virgins that were prepared, that you may be counted worthy of the blessing of our Lord and Saviour Jesus Christ.

Franklin Williams, Jr.

BOOK OF MORMON WITNESSES

—continued from page 129

cerning the divinity of The Book of Mormon upon his deathbed.

The eight witnesses were likewise men of intelligence and integrity. They were honest, honourable, and reliable. The theory that these men conspired with the three witnesses to fabricate testimony concerning such a solemn experience as that about which they testified, is overwhelmingly discredited by the abundance of evidence as to their honesty and integrity. They were not victims of hallucinations. Their testimony was of the matter-of-fact kind; that they saw and handled the plates and observed their workmanship and the engravings thereon.

We then have eleven men of more than ordinary intelligence, honest and dependable in their background and reputation, solemnly voicing and writing the fact that they saw the plates from which The Book of Mormon was translated, and inspected them to the extent that they became conclusively convinced that that record was all that it purported to be. On one occasion

they all stood up before a congregation of men bearing the Holy Priesthood, held up their hands together, and unitedly bore solemnly testimony to the truthfulness and divinity of The Book of Mormon based upon their personal knowledge (Nibley, *Witnesses to The Book of Mormon*, page 24). Such testimony must be accepted by unbiased investigators. These witnesses, after the lapse of one hundred and twenty-two years, stand before the world unimpeached, and unimpeachable.

In conclusion, it must be observed that there is no substitute for a genuine, burning testimony in the individual soul concerning the divinity of The Book of Mormon, and this discussion makes no claim to any theory that the divinity of The Book of Mormon can be established in a court of law. It is hoped only to give new underpinning and support to testimonies based upon intangible, spiritual evidence. It may also assist those who have not achieved full assurance of the divinity of the latter day work, for truly witnesses of The Book of Mormon made a case worthy of acceptance in tribunals of earthly origin set up to determine facts.

"Any God who is to be of any use to civilisation, to suffering humanity, or to religion must have in some way or other some at least of the attributes not of a substance or of a force but of a person. He must be interested as science is not, is good and beautiful and holy. . . . Let us face the facts and admit as some do not that there are some services to civilisation which science cannot render." (Christian Gauss, "The Threat of Science," as quoted in John Abbott Clark, "The College Book of Essays," Henry Holt and Company, Inc., p. 628, 1939.

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* Based on Branch Comparative Reports.



Who Shall Cry Injustice?

In the minds of men
Great misunderstandings arise
Making thoughts estranged of God.
The cry "injustice" is lifted high
The words of God to deny.

Is God the cause?
He gives men freedom to observe, or flaunt—
As each himself would determine.
Should God permit of every desire,
Man start the blaze, God put out the fire?

Do they who speak of injustice
Speak with understanding?
Reject then, the cry "injustice."
We are heirs to other spheres,
And must meet justice—give and take
From Him whose right it is judgment to make.

Shall we plead for justice,
Stern punishment, and reward?
Then think of justice met by the suffering Lord.
Declaim not, man of justice, human weak.
It would be better the arms of mercy to seek.

George Bickerstaff.

